Volume 16, No. 10 February 2006 FREE

TRUTH ABOUT POWER IS SPOKEN HERE
WIP
WORKS IN PROGRESS

WORKS IN PROGRESS

Established in 1990, by the Thurston County Rainbow Coalition.

"There are a lot of people who are just inches away from where the homeless are today. They Are Us!"

Utah Phillips on the Catholic Worker, Polarization, and Songwriting

An interview conducted by Fast Rattler

Q: This show coming up is a benefit for Bread and Roses and the Catholic Worker. Could you talk a little bit about your personal history with the Catholic Worker?

When I got back from being a soldier in Korea, I was very angry and frightened by what I'd seen and what I had done there. I got on the freight trains and I rode for quite a while to try to sort myself out. I think I was drunk most of the time and I just rode and thought and made up songs during those long travels, especially around those western railroads. Those songs I will never find, never recover. I decided to go back to Salt Lake and make my stand, try to pull myself back together. It was there that I met an old man named Ammon Hennessey. Parenthetically, Ammon Hennessey, when I met him, was the same age I am now, 70, so to me he was an old man then. He was picketing alone in front of the post office, picketing against war taxes. That was Ammon Hennessey. He had been sent west by Dorothy Day, the founder of the Catholic Worker movement, to start the Joe Hill House, a house of hospitality for transients, migrants, derelicts, people down on their luck. Ammon took over my life at that point and I spent the next eight years of my life working in and around the Joe Hill House. It was Ammon who taught me what these Christians meant by an anarchist. The Catholic Workers are Catholic Anarchists. Ammon Hennessey was an anarchist long before he became a Catholic; he was a war tax resister and did time before the First World War for refusing the draft. So…he taught me what it means to be an anarchist and why I needed to be one since I had a very deep visceral war with the state at that point. He taught me what Mark Twain said, "Loyalty to the country always, loyalty to the government when it deserves it." I have a very deep and abiding love for the country and I have no use for the government. He also taught me why I needed to become a pacifist and I have been working at that ever since.

When I left Utah in 1969, on the lam, after I had been blacklisted and couldn't find work there, I headed east to become a traveling folksinger and storyteller and the first thing I did when I got to New York was to visit Dorothy Day. She was quit elderly then and I took Ammon's greetings and I talked with Dorothy Day. I met her any number of times when I was traveling in the east and through New York City and was instructed [in Catholic worker thought] that way too. That changed my whole world-view, exposure to the Catholic Workers, these people who live in voluntary poverty and practice the works of mercy. Wherever I've traveled since, when I have the chance, I work with the Catholic Worker movement. There will be a big Catholic Worker conference later this year in Desmoines, Iowa of a lot of the houses coming together and sharing their ideas and plans. I plan on going to that and participating in that. I wrote a lot of songs about the Catholic workers. I wrote a lot of songs in the Joe Hill house that are a direct result of the Catholic Worker movement. And ya know…it's well to point out that I am not a Catholic. As a matter of fact I am not a Christian. That doesn't matter. I don't care what people believe, it's how they behave that concerns me, and Catholic Workers behave in such a way as to bring compassion and joy to the world around them.

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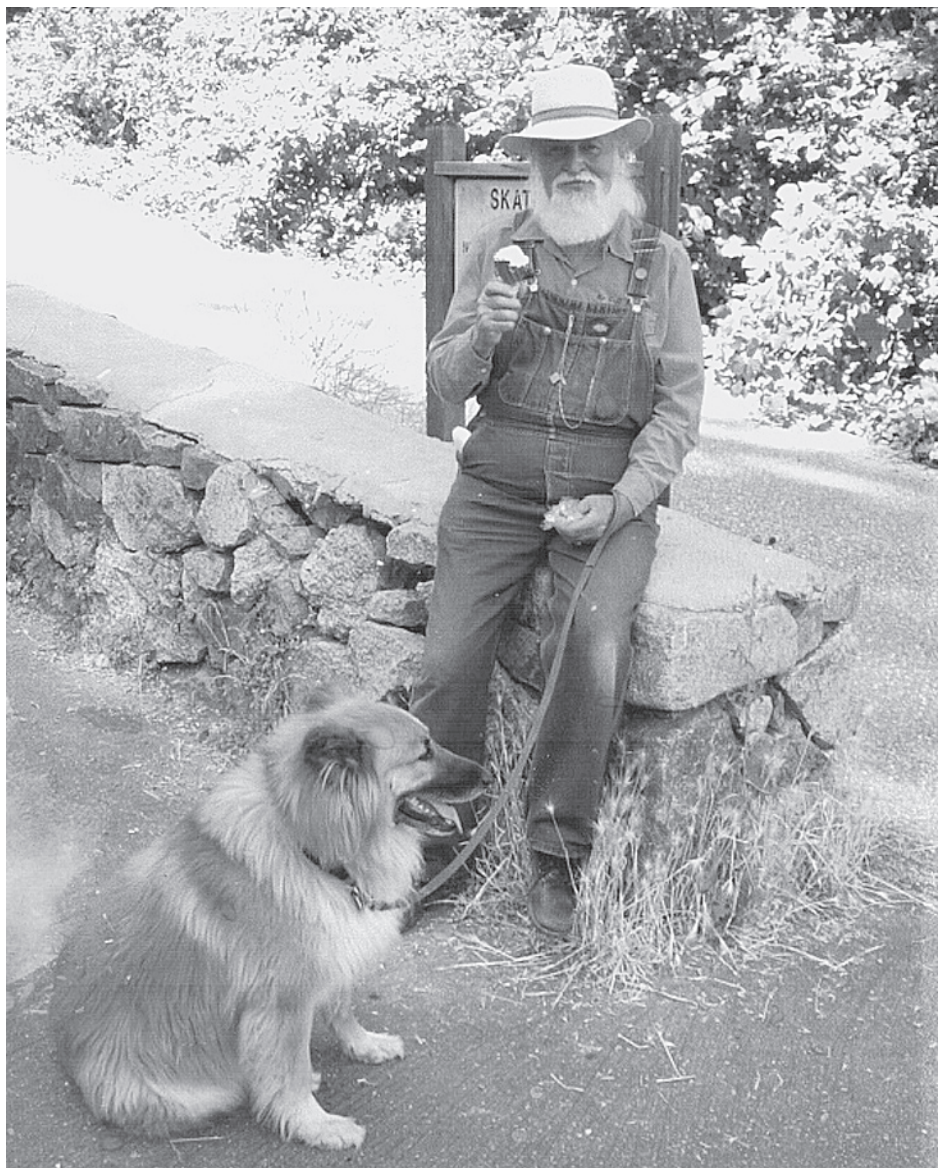

Utah and Bo busted with ice cream

Q: So I understand that you have helped to put together a shelter project in your home of Nevada City, California. Describe how your experiences with the Catholic Worker helped shape this project, and could you give us a little progress report on how it's panning out?

I think that when, originally, we sat down to talk about creating a hospitality house, and you may notice a similarity between hospitality house and house of hospitality (dead giveaway), we talked about the works of mercy, we talked about compassion, not the social service model, not the social worker model of working with clients and case loads and stuff like that, but of real hospitality. The Catholic Worker model didn't involve a shelter model at all, instead, it was the Catholic Workers renting an old house, "rehabbing" it to make it livable and then living in it. Then the people who come in, the homeless people, are their guests. And that's a big difference; that way you're not being hassled all the time about codes and things like that, you're just having house guests. We decided that we couldn't do that; instead, we were going to involve the whole church community. The church communities have the space, you see, they have the sleeping space - the churches themselves. And that's what we did. We mobilized a bunch of churches who were willing to provide an evening meal and a snack in the morning for breakfast and sleeping space and occasionally some entertainment. We have the welcome center where homeless people come and go through an intake process, TB tests and things like that, and then we sit and talk and hang out and then we have a school bus from the school bus system that comes and picks up all of our guests and takes them to the participating church where then they have the meal and they can play cards or what have you. I take my guitar over and sing songs now and then. We provide overnight monitors for troubleshooting and so on. Gradually this will grow into a program where we will be able to keep the welcome center open all day long instead of just the evening for intake. And operate year round so that we can begin to address social work problems and problems of joblessness. We can have a rye board were everybody has a telephone number so that when you're going out to find a job and the application asks for a telephone number what do you put down if your homeless? So, we can provide that and

Utah Phillips *continued on page 5*

WORKS IN PROGRESS

Works In Progress is a free, volunteer operated progressive community newspaper based in Olympia, WA. Opinions expressed do not necessarily reflect those of the ***Works In Progress*** and are solely those of the authors.

Submissions:

Please send text as Word attachments. Artwork and photos can be sent electronically or we can scan them for you as camera-ready/black & white.

WIP reserves the right to publish in whole or part all submissions. For editing purposes, please enclose your phone number.

Articles may be reprinted. Please cite source.

If you don't see your issue being covered in ***Works In Progress****, it's because you aren't writing about it! (Or aren't finding someone else to cover it!)*

Send submissions to wip@zhonka.net or mail to ***Works In Progress***, PO Box 295, Olympia, WA 98507-0295.

Governing Tool:

The following statement is part of the Editorial Policy and is the governing tool for the Anti-Discrimination Clause:

WIP *will make every effort to work with the contributor of material considered by* ***WIP*** *to be offensive in order to reach a mutually agreed upon resolution, but* ***WIP*** *reserves the right as a last resort to edit or not print submitted material.*

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Renee Cruickshank	Melissa Roberts
Christian DesMarets	Sylvia Smith
Drew Hendricks	Jeff Sowers
Teresa Jennings	Pat Tassoni
David Lavender	Scott Yoos

Mission Statement:

"Our aim is to confront injustice and encourage a participatory democracy based on economic, social, and environmental justice. ***Works In Progress*** is dedicated to providing a voice for those most affected by the exclusionary and unfair practices that seek to silence the oppressed."

Anti-Discrimination Clause:

We will collectively endeavor to be sensitive and respectful to all those oppressed in this society, and their issues. However, if and when we should make a mistake in this regard, we expect to acknowledge it and to express regret for injury or insult given.

Back Issues:

Get your catalog of indexed ***WIP***'s below. Some back issues are available in the Timberland Library system. ***WIP*** is being archived on microfilm by the UW Library.

About the cover: See page 5 for details on Utah Phillip's upcoming benefit for Bread and Roses at the Capital Theater.

WIP Schedule

Submission Deadline:
February 17

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wip@zhonka.net • www.olywa.net/wip

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Announcements

OUUC Social Justice Film Series
Sunday, February 5

All films are free and are shown at the Olympia Unitarian Universalist Congregation, located at 2200 East End St NW in Olympia. The film series is-sponsored by the Social Justice Committee of the Olympia Unitarian Universalist Congregation. For information on these and other activities, go to www.olyuu.org or contact socialjustice@olyuu.org

Showing February 5, 2006, at 4pm:
Amandla! The Revolution in Four Parts.

The struggle to eradicate apartheid in South Africa has been chronicled over time, but no one has addressed the vital role music plays in this challenge. This documentary by Lee Hirsch recounts a fascinating and little-known part of South Africa's political history through archival footage, interviews and, of course, several mesmerizing musical performances.

Andrew Bard Schmookler to Speak in Olympia

Andrew Bard Schmookler is an author whose books include the prize-winning The Parable of the Tribes: The Problem of Power in Social Evolution and Debating the Good Society: A Quest to Bridge America's Moral Divide.

Schmookler is speaking in Olympia and will dispute the liberal rejection of the concept of evil and will assert that the disappearance of the concept of evil from the cognitive maps of many liberals is part of the reason for American liberalism's impotence in the face of the rise to power of ruthless forces in our nation.

Thursday, February 16th
1:00 to 11:50 South Puget Sound Community College
Noon to 1:30 South Puget Sound Community College
2:30pm KAOS radio of The Evergreen State College
4pm at St Martin's University

Friday, February 17th
1:00pm to 2:30 public forum at Evergreen. Expect lecture hall setting.

Sunday, February 19th
9:15am and 11:00am services Olympia Unitarian Universalist Congregation.
(Follow-on discussion/Q&A from 10:15 to 10:45 and 12:00 to 1:00.)
7:00 to 9:00pm Community forum at "Traditions Fair Trade"

Community to Community Dialogue on Poverty, Privatization, and the Impacts of Development
Saturday, February 25

With a panel and audience discussion including Monica Peabody (Welfare Rights Organizing Coalition--Olympia), Edward Pinkney (Black Autonomy Network of Community Organizations—Benton Harbor, MI), Pat Tassoni (Thurston County Tenants Union), Maureen Taylor (Michigan Welfare Rights Organization--Detroit)

Saturday, February 25, 2006 at 1-3 PM
United Churches
110 11th Ave. SE
Olympia, WA
Childcare will be provided.
For more information contact Tony at zaragozazaragoza@yahoo.com

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Folk Singer Tom Rawson Performs to Benefit Olympia Fellowship of Reconciliation
Saturday, March 4

Tom Rawson, a banjo-playing, crowd-delighting folksinger, performs on **Saturday, March 4**, at 7:30 p.m. at Plenty! Restaurant on the corner of 4th and Columbia in downtown Olympia.

Rawson has charmed and invigorated audiences throughout the Pacific Northwest with his infectious wit, energy and songs that "you just can't resist singing along with."

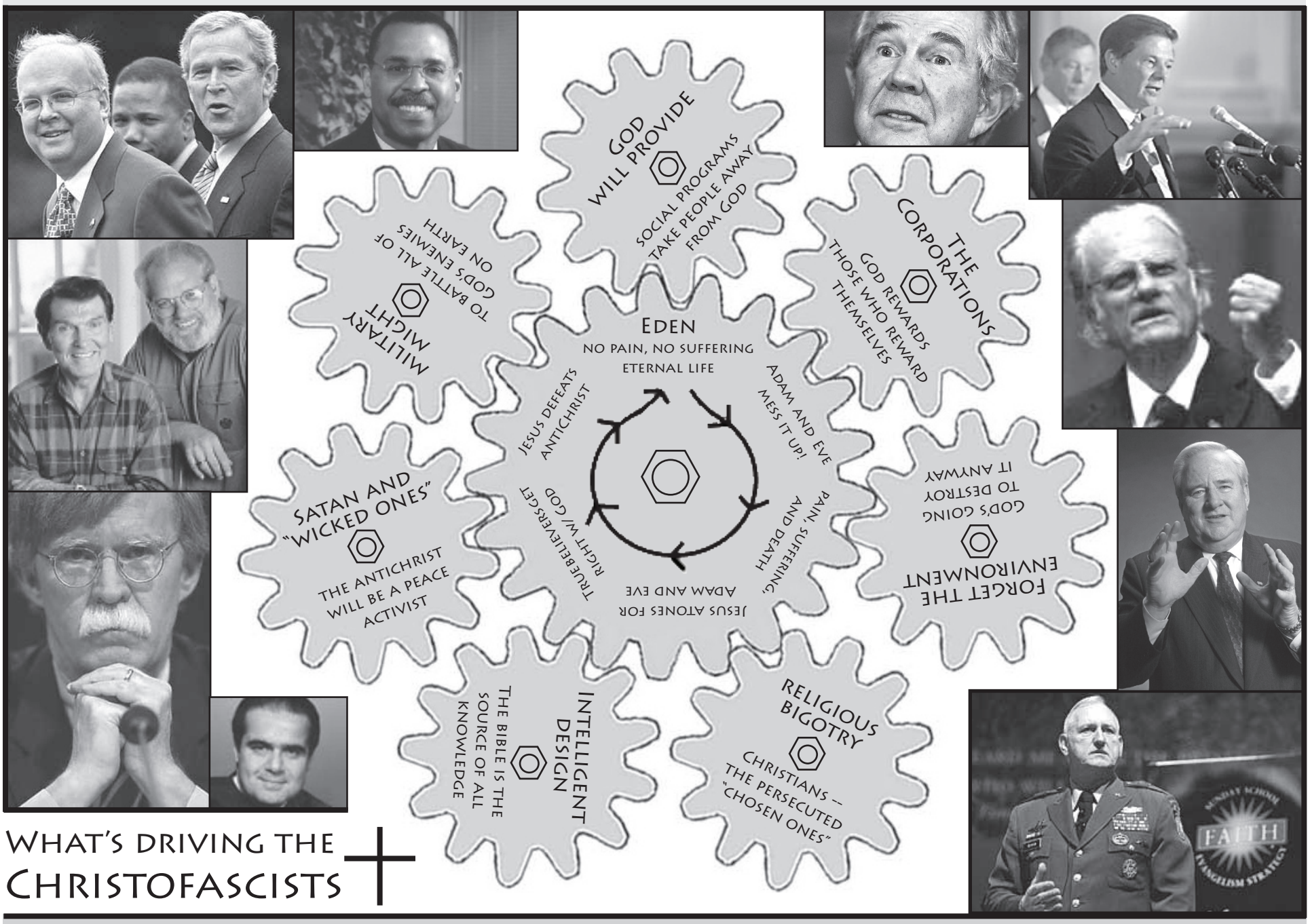
As Steve Durfee wrote in the *Victory Review*, "Tom Rawson-Pete Seeger. These two run together in my mind. We gladly follow his lead and sing with the chorus from the very first song… First timer or old fan, old song or new, it always seems we are singing our favorites with an old friend."

Admission to Rawson's performance, a benefit for the Olympia chapter of the Fellowship of Reconciliation (FOR), is based on a sliding scale donation of $10-$25 (self-determined). Admission includes a 20% discount for dinner at Plenty! on the night of the show only. Light refreshments will be served during intermission.

Tickets are available for **advance purchase only**. Please send checks payable to **Olympia FOR** to 5015 15th Avenue SE, Lacey, WA 98503-2723. For complete details call Glen Anderson at (360) 491-9093 or contact *info@olyfor.org*. *The Olympia FOR (www.olyfor.org.)* has been working for peace, nonviolence and social justice since 1976. It is the local chapter of a nationwide (www.forusa.org) and international (*www.ifor.org*) pacifist organization that has worked actively for 90 years and has opposed every war since World War I.

Announcements *continued on page 11*

February 2006


God Will Provide
Social programs take people away from God
The Corporations
God rewards those who reward themselves
Eden
No pain, no suffering
Eternal life
Adam and Eve mess it up!
Pain, suffering and death
Jesus atones for Adam and Eve
True believers get right w/ God
Jesus defeats Antichrist
Forget the Environment
God's going to destroy it anyway
Religious Bigotry
Christians -- the persecuted "chosen ones"
Intelligent Design
The Bible is the source of all knowledge
Satan and "Wicked Ones"
The Antichrist will be a peace activist
Military Might
To battle all of God's enemies on earth
What's driving the Christofascists
Sunday School
Faith
Evangelism Strategy

S M T W Th F S

"Why is this man in the White House? The majority of Americans did not vote for him. Why is he there? And I tell you this morning that he's in the White House because God put him there for a time such as this."

Maj. Gen. William G. Boykin

1

2005: Harvard study reveals half of personal bankruptcies are due to costly illnesses and most of those have health insurance

2

2004: Wal-Mart #2 in campaign contributions
2005: In state of union, Bush says nation must save Social Security, cut taxes, halve deficit

3

1908: Supreme Court rules Union-sponsored boycotts illegal
2005: WA state Supreme Court throws out state's estate tax

4

2004: Rumsfeld still thinks Iraq had WMDs before invasion
2005: Judge rules NY gay marriage ban unconstitutional

5

2004: Sec Rumsfeld orders an investigation of sexual assault by troops against female colleagues in war zones

6

2000: FDA says morning sickness not a sickness
2004: Powell says no need to apologize for intelligence reported to UN that was false

7

1886: Riots against Chinese in Seattle eject at least 400 aliens from their homes. Federal Troops are required to restore order

8

1998: Madeleine Albright promises Saddam will be punished severely if US decides to enforce UN resolutions

9

2005: CIA will release info on Nazi criminals hired during Cold War
2002: Lieberman says Saddam Hussein should be removed soon

10

2004: French Nat'l Assembly bans Islamic head scarves, Jewish kippas, large Christian crosses in public schools

11

2005: CNN's chief news executive resigns following his allegation that some reporters and cameramen killed in Iraq had been targeted

12

2004: Israel won't attend world court hearings on "security fence" in the West Bank saying the judges have no authority

13

2005: Dorothy Stang, American nun opposed to illegal logging and ranching in the Amazon jungle, is gunned down in northern Brazil

14

2003: UN demands more time for weapon inspections
2005: 1000s fill Trans-Amazon highway to accompany slain nun

15

2005: Gale Norton: wildlife not bothered by snowmobiles
2005: Study: 1.5 million US ex-felons eligible to vote are denied right

16

2004: Bush pardons former Texas mayor convicted of bank fraud in 1996 and who had already served his 6 month sentence

17

2005: Negroponte is 1st US intelligence czar
2004: Fed prosecutor files suit against Ashcroft for interfering w/ major terrorism prosecution

18

1903: IL legislator D. Underwood tries to bar football in state
2001: 1000s march in Baghdad protesting US and British airstrikes

19

1997: Supreme Court rules cops can order passengers and driver out during traffic stop, even if no reason to suspect wrongdoing

20

1905: Explosion kills 100 miners in AL
2004: Bush bypasses Senate appoints anti-abortion William Pryor an appeals court judge

21

2005: Pentagon shifts another $1 billion earmarked for water and sewer projects in Iraq toward contractor security

22

1996: Lowery won't run for 2nd term - says there are too few liberals
2005: Boston task force claim 20,000 die yearly from diesel emissions

23

1998: Tornadoes swarm thru central FL; kill 38
2005: Judge extends a stay keeping brain-damaged Terri Schiavo's feeding tube in place

24

2005: Canada House of Commons says no to a joint US defense program that would fund a missile defense system for both nations

25

2004: Alan Greenspan claims US can't afford the retirement benefits promised to baby boomers and urges congress to trim them

26

2005: In phone survey, 80% of teens reported they believed in God
2004: Lacey rejects Mexican ID card as valid identification

27

2005: Iraqi officials say Syria captured Saddam's brother and returned as an act of good faith
2004: Nader to democrats, "stop whining"

28

1996: Volunteers at the Eastside Women's Health Clinic asked the Olympia City Council to create a buffer zone around the clinic

The idea that religion and politics don't mix was invented by the Devil to keep Christians from running their own country.

Jerry Falwell

Have the courage to have your wisdom regarded as stupidity. Be fools for Christ. And have the courage to suffer the contempt of the sophisticated world.

Antonin Scalia

I was so grateful we were able to delineate it and to make it clear to people that the whole world is coming against Christ.

Tim LaHaye

Challenging Caterpillar, Inc.

Moving the Frontlines of the Palestinian/Israeli Conflict

by Annamarie Murano

Caterpillar Inc. is responsible for violations of human rights in the Occupied Territories and must be held accountable. Caterpillar knows this is happening and continues to violate international law. The Olympia CAT Campaign is calling on the company to investigate its role in human rights abuses and cease its support of the Israeli military through the supply of Caterpillar equipment, including the CAT D9 militarized bulldozer, which was used in the killing of Rachel Corrie.

In the last two issues, W*orks In Progress* published reports from Serena Becker and Rochelle Gause, local activists working with the Olympia-Rafah Sister City Project. Because of these first-hand experiences, many people in Olympia know about the daily realities of Palestinians living under occupation. Reports by the United Nations, Human Rights Watch and Amnesty International demonstrate that a vast majority of human rights violations are committed by Israel – the only confirmed nuclear power in the region with the fifth largest military in the world – against a stateless people, the Palestinians.

We can learn from those who bear witness and educate ourselves with information from human rights organizations to understand the conflict. Israel is occupying Palestine, building settlements, confiscating agricultural land and natural resources, maintains absolute control over the economy and movement of Palestinians and is actively committing human rights abuses, such as indefinite detention, torture, the use of human shields and extrajudicial assassinations. Caterpillar is well aware of the integral role that it plays in the nearly 40 years of occupation.

The United States sends billions in tax dollars and loan guarantees to Israel yearly on the condition of military purchases of US-made armaments. Caterpillar sells bulldozers to Israel with the assistance of the US Foreign Military Sales Program. If the United States suspended all aid to Israel—the country that receives more US aid then any other country in the world—and demanded that the settlements in the West Bank and East Jerusalem be removed and Israel's suffocating economic grip on the Gaza Strip be released, what would happen? Who has the power to change the situation in the Middle East? The frontlines have shifted.

Corporations such as Caterpillar, Inc. knowingly profit from the brutalization of Palestinian lives and the continued militarization of Israeli society. The death of Israeli civilians is always tragic and inexcusable, yet the physical and emotional effect of the occupation lays the burden of care on the shoulders of Israel, the occupying power, and the governments and corporations who continue to support the occupation.

> Caterpillar is a tool of the occupation and actively plays a role in abuse perpetrated against the Palestinian people by the Israeli military.

Caterpillar destroys the homes and livelihood of Palestinians. It is estimated that 1,085,063 olive trees were uprooted in last the 4-1/2 years. Caterpillar equipment plays a major role in the destruction of agricultural land, which sustains Palestinian society. CAT bulldozers were used to demolish 4,170 Palestinian homes between September of 2000 and December of 2004 by the Israeli military. 2,500 of these homes were in Rafah, Gaza Strip, leaving homeless 10% of the population.

In Rafah, the Nasrallah family home was demolished. The Nasrallahs, who Rachel Corrie was living with when she was killed by a CAT D9 bulldozer while protecting their home, were never accused by the Israeli military of participating in any illegal activity supporting armed resistance. Internationals who witnessed the event report that Rachel was in full view of the soldier and then run over by the CAT D9 bulldozer once and then backed over again. Israel refuses to acknowledge that Rachel was run over by the bulldozer, instead claiming that she was killed by a falling slab of concrete. The name of the man who committed this crime is still not known by the Corrie family, and a full investigation has yet to be launched by the US State Department, the Israeli government or Caterpillar Inc.

In the West Bank, Caterpillar equipment is used to construct the West Bank barrier deemed illegal by the International Court of Justice in an advisory decision in July of 2004. The wall separates Palestinian villages, annexes agricultural land for illegal settlement and confiscates water resources. The wall snakes inside the Palestinian Occupied Territories, at times up to 13 miles, and separates the West Bank from East Jerusalem, the future capital of the elusive Palestinian state.

Caterpillar Inc. is fully aware of this, and also aware of the extrajudicial killings that have taken place during home demolishing mission of the Israeli military. The following is a short list of civilians killed during these military actions:

Ibrahim Mohammed Khalafallah, 70s, Jamal Fayed, 38 Disabled, Rachel Corrie, 23, The Sho'ib Family, Fatima, 57, Samir, 48, Nabila, 40, Abir, 38, Abdallah, 9, Azzam, 7, Anas, 4.

Olympians feel a unique solidarity with Palestinians. Maybe you have a friend who traveled to Palestine on a fact-finding mission, a civil disobedience delegation, or a cross cultural journey. Maybe that friend came back quieter; maybe she didn't come back at all.

Here we feel powerless and overwhelmed. *The Olympian* prints more celebratory letters about Rachel Corrie's death than about any other person in the history of the newspaper. The letters often contain not only derogatory and abusive language towards Rachel and the Corrie family, often times they contain myths presented as facts. Mainstream media only reports about our community members building bridges of peace when Arabs can be construed as out of control and lawless. People are silenced by threats of anti-Semitism or fears of being called self-hating Jews when they bring up Israeli human rights abuses and the distortion of information. In response, we may attempt to distance ourselves from the conflict to assuage the discomfort this issue creates.

We know the truths of the conflict and so does Caterpillar, Inc. We make choices every day in the ways we consume information, spend money and talk to one another. It is necessary to demand that Caterpillar, Inc. be accountable and to take necessary action to stand beside our fellow global citizenry.

Caterpillar destroys homes, builds the wall and tears apart agricultural fields and decimates the environment in Palestine. Caterpillar is a tool of the occupation and actively plays a role in abuse perpetrated against the Palestinian people by the Israeli military. Ending corporate human rights abuse is a necessary step to create justice, peace and reconciliation in Israel/Palestine.

Ways that you can support the Olympia CAT Campaign:

- Come to the Caterpillar Town Meeting on February 16th. Guest speakers from Jewish Voice for Peace and US Campaign to End the Occupation will be joining us to share their experiences and skills in organizing nationally through grassroots movements. We are looking for organizations to sponsor this event.

Caterpillar *continued on page 5*

Demolished home in Al-Walija village. Al-Walija is located in the Bethlehem and Jerusalem districts and will be divided in two by the West Bank barrier. The barrier is constructed with Caterpillar, Inc. equipment. (January 2005)

Protest at NC Machinary in Tukwila, Washington in 2005 during the International Day of Actiond coinciding with the Caterpillar, Inc. Annual Shareholder's Meeting and the International Day of Action. This year the International Day of Action, called for by Jewish Voice for Peace, occurs on April 12th.

Utah Phillips *from page 1*

also a mailing address, a wider range of services to our guests. Notice we say "guests" not "clients" - that's the main attitude that comes out of the Catholic Worker, not a socialworker/client attitude, but a relationship of hospitality. We have a thorough understanding of working with our own people. These aren't, for the most part, people who come from someplace else, and that's one of the reasons we like working with the churches because the people who are in the churches helping with the service, creating the food, now have to sit down and have dinner with the homeless people. They pretty soon learn that these people have pretty deep roots within the community, that they're not the "other", that they haven't come from someplace else. The question when we got into this was, "Who are these people and where do they come from and why do they come here?" Well, that question is beginning to vanish as we realize that these folks have very deep roots here and that many of them are employed but, given the nature of growth in this end of Nevada County, can't find affordable housing. We have single mothers with kids who are employed and can't find a place to live as things stand around here now. So the need is obviously here and we're here to fill it, and ya know, if it hadn't been for the Catholic Worker and my exposure to the Catholic Workers I don't know what the chances would be that I would become involved in an effort like this.

Q: What a great project! Of course, all communities are different and those differences require us to look for community-specific ways to solve issues like homelessness and poverty. But we can all learn from other examples and incorporate aspects of each other's solutions. That said, I wondered if you could offer some advice, culled from your years of experiences organizing and participating with organizations like the Catholic Worker.

There is no love lost between me and the Bush administration. Those people up there are not looking out for us. We got to start looking out for each other a whole lot better than we have been. Now, it's the Bush administration that coined this phrase "faith-based initiative" and because we don't like Bush, because we despise the man, we tend to dismiss that idea as sort of a back door approach to proselytizing. We can't do that. We have to turn our eyes inward toward our own community and away from that kind of rhetoric and mobilize that faith-based community. Why? Because they have the facilities, they have the will, they have the kitchens, they have the ability to get the food. Now, if you turn on your media, your radio, whether it's Fox news or Amy Goodman, either way you're going to get more and more media-generated polarization. Right and left, us and them, conservative and liberal, more and more polar, that's what media does. It can only deal with polarity. As we become more and more involved with these faith communities those lines begin to fuzz until they finally vanish. Those barriers break down because we are all involved in the same tasks in our own town, creating something that's positive and contributes to the community, that's compassionate and helps them to carry out their mission as Christians or Jews. Those liberal/conservative lines begin to vanish; at least they're never brought up. We're involved in something far more fundamental, that is, caring for the needy in our community. And also a little bit more thorough of an understanding that they are us. How many people, wage workers, through downsizing or through their skill or trade vanishing completely, because of technology, wind up down on the street, wind up in the alley, or in the doorway. There are a lot of people who are just inches away from where the homeless are today. They are us.

Q: Switching subjects just a little, Fast Rattler is interested in understanding a little more about your songwriting and how it has developed over the years. I suppose "what do you do and how do you do it" is a bit broad. But maybe you could talk a little about how you see your songs and stories and your evolution as a songwriter and storyteller.

I will give you this…I am a folk singer which I will define to you. A true folk singer sings old songs, old songs that belong to everybody, common property, like the national forest, have no owner, no author. A folk singer, besides singing old songs, sings other people's songs, songs that people around him are making up about their take on reality. Then, a folk singer also makes up songs of his own. Those three things: singing the old songs, singing other people's songs, and then songs that you make up. I do all three. That's why I love being a folk singer. I know an enormous amount of old time music, old mining songs, cowboy songs, what have you, songs of our people. But the pressure of our times, these are our times, we are in them and what are we gonna do about it, what can I do about it? Well, I can bring what I know, through the songs and through the stories to bear on mitigating the horror of our times. In other words, I had never wanted to be typed, to be catalogued, pigeonholed as a political singer. I've seen too many political singers in small clubs or concert halls singing to people who agree with them. I've always wanted to be a folk singer, working with the folk societies, the folk music clubs, because I get a general audience. A general folk music audience tends to be middle of the road, sometimes a little bit to the right. I want to use songs and history to get people to think. But more and more in recent times I have been sort of pushed, nudged, then pushed toward being more of a political singer, more of a message, sell my birth right for a pot of messages [laughs]. I got to say, I can understand the reason, I don't resent it, I just feel a strong pull of nostalgia for being a folk singer. I wish that these times would sort themselves out to the point were I could go back to being a folk singer but for right now I guess I got to say that there are things that I want to get to through songs and through stories that I am gonna get to when I do a show these days that might be a good bit more pointed than, say, they were a few years ago.

Q: Fast Rattler has gone back into some of your old songs, dusted them off, and given them new life. Kind of the first and second part of your definition of what a folk singer does. One sixth of Fast Rattler is your son. What's that like, having your son and his friends play some of your old songs…?

You put a song into the air and it takes on a life of its own, it goes were it wants. I'm absolutely delighted. I mention to my friends, I say, "My son is going to be opening the program up there in Olympia" and they say, "Well how do you feel?" and I say, "I feel great!" and they say "great, congratulations!" and pump my hand vigorously. I'm delighted that Fast Rattler found those songs. I'm delighted that you found value in those songs, that you saw things in them. Very often people see things in song that I've made that I didn't put there and that's great, that's the way it ought to be. So, you know, you reach out and take possession of those songs and do with them as you will. I want to see how it works; I'm delighted about it.

Benefit for Bread & Roses

Utah Phillips

and special guest

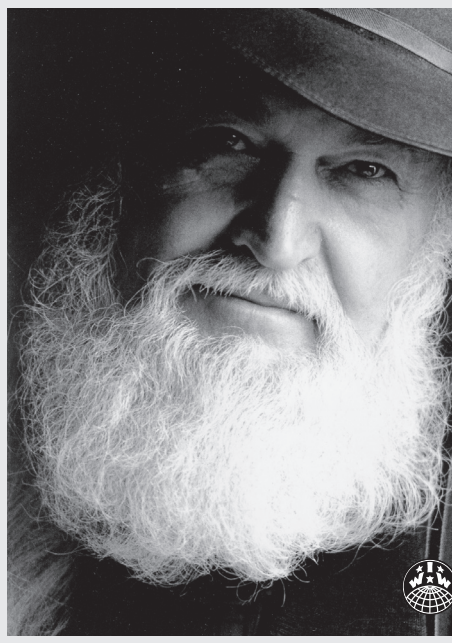
Fast Rattler

featuring Utah's son, Brendan, performing rare Utah Phillips classics!

Tuesday, February 7th, 7pm (Doors 6:30)

Capitol Theater • 206 E. 5th Ave • Olympia
$15—$30 sliding scale—Adult
$13—OFS member, senior, student, low income
$10—Children 12 and under

Tickets: Rainy Day Records or www.buyolympia.com



Known as the Golden Voice of the Great Southwest, he is described by others as a true eclectic, archivist, historian, activist, philosopher, hobo, tramp, member of the IWW, and just about everything in between. Utah Phillips is nationally known as a folk artist, a singer/story teller and a Grammy Award Nominee for his work with Ani Difranco. He only gets out now and then to do a live concert, and we are thrilled to have him returning to the historic Capitol Theater. An evening in his company is an object lesson in the power of folk art to help everyday people develop a sense of their shared worth and importance in the world.

Benefit for Olympia's Homeless Advocacy Bread & Roses

Bread & Roses offers the county's homeless direct services, and an atmosphere which allows them to rediscover themselves as valuable human beings, capable of participating in and contributing to the life of the community.

Love is an action. Act.

I mention to my friends, I say, "My son is going to be opening the program up there in Olympia" and they say, "Well how do you feel?" and I say, "I feel great!" and they say "Great, congratulations!" and pump my hand vigorously.

Caterpillar *from page 4*

- Ask friends to fill out postcards and deliver them to the Oly CAT Campaign. Throughout the month of February, postcards will be collected at CAT Boxes placed in businesses around Olympia. These postcards will be delivered in bulk to the CEO of Caterpillar in March. Talk to your faith communities, businesses and organizations about sponsoring the campaign .

- Declare local businesses and homes CAT FREE ZONES by placing a placard in your window calling for an end to corporate sponsored human rights abuses. Thank local businesses by shopping and mentioning your appreciation for their stand. Placards are available by contacting olycat@gmail.com.

- Participate in regional actions to stop CAT. On April 12th, Jewish Voice for Peace will pressure Caterpillar to investigate the company's role in human rights abuses in the Occupied Territories at the annual shareholders meeting. Wide community participation is key to making this event a success.

We must take risks, despite the discomfort. Our desire to act moves us beyond feelings of anguish and guilt. The rights of humans to live in dignity, peace and self determination are crucial for our humanity regardless of race or religion. Our fellow human beings depend on us because we are empowered to create change in our community. We can effect the way Caterpillar, Inc. does business. By joining the Olympia Caterpillar Campaign you demonstrate the optimism that change is possible.

For more information about Caterpillar, Inc., please visit www.catdetroyshomes.org

Please contact the Olympia CAT Campaign at olycat@gmailcom, (206)550-0503 for more information about ways you can get connected.

Much of the information gathered for this report can be found at one of the following web sites:

B'Tselem, www.btselem.org , Jewish Voice for Peace, www.jvp.org, U.S. Campaign to End the Occupation, www.endtheoccupation.org, Amnesty International, www.amnestyusa.org, Human Rights Watch, www.hrw.org.

Olympians Stand Up to Nazis

by Peter Bohmer

On Sunday, January 21st, 150 to 200 people rallied at Noon by the Texaco gas station on the Eastside of Olympia, near where the National Socialist Movement - an openly Nazi organization - was supposed to rally. When they didn't appear, we left at 12:45 to head to Sylvester Park where an anti-racist, anti-Nazi rally had been planned.

On the march downtown, we heard that the Nazis were rallying outside the Olympian newspaper. We headed to the Olympian and arrived there at the same time as the eight members of the National Socialist Movement. There were seven men and one woman, they were wearing swastikas, had Nazi flags and most of them were dressed in storm trooper uniforms. One of their national leaders was there; I believe his name is Justin Boyer.

The Olympia police stationed themselves between the eight Nazis and our protest. We outnumbered them by many times. The small number of the Nazis and their inability to go beyond slogans of racist hate showed their weakness. We did not attempt to charge and attack this small group of Nazis, rather we drowned out their racist hate. The Nazis called for white power, for six million more Jews to be killed; they constantly did "Seig Heils." A woman who spoke to the Nazi leader at the protest said that their main focus was a vicious anti-immigrant call against immigrants and their claim that the borders were being overrun, somewhat similar to the Minutemen.

We yelled backed at the Nazis, "One race, the human race"; "Nazis, Nazis, you can't hide, we charge you with genocide"; "Nazis, out of Olympia, out of the world", We are all Jews, We are all Blacks", "Immigrant Rights, Yes - Nazis, No!", and many other anti-racist and inclusive sayings.

By 2:00 P.M., the police asked us to open a path so that the Nazis could leave Olympia. We did not try to block the departure of these eight Nazis, although we made it clear they were not welcome in Olympia or anywhere. Because of our large and strong presence, the Nazis canceled their planned march and they quickly left Olympia. The Nazis announced they were returning to Olympia, to the Capital this July 22nd. Let us be there in larger numbers if they show up.

Our aim was not to dialogue with the Nazis but rather to make it clear and visible by our action that racism and racial, homophobic, anti-Semitic and anti-immigrant hatred will not be permitted. It was a very powerful protest that came together on very short notice and I want to thank everyone who worked on this, who stood up to the Nazis, and made our actions a statement against fascism and white supremacy.

Ignoring the Nazis and other violent white supremacist groups, like a few peace activists suggested, does not make these groups disappear. And coming out as we did in opposition to the National Socialist Movement, while powerful and positive, is not enough. Our work does not end here. We need to do more than protest the Nazis when they come out of hiding. We need to challenge in our words and daily actions and by organizing against all forms of racism, not just the Nazis, but also against policies and people who perpetuate poverty, oppose affirmative action and oppose immigrant rights, ... e.g., those in power in the U.S. today.

The small number of the Nazis and their inability to go beyond slogans of racist hate showed their weakness.

The Nazis and other white supremacist groups are appealing to disaffected white people, most of whom are facing declining wages, rising tuition for college, lack of affordable heath care and housing. These are real and important concerns, but let us address them by working for an inclusive and just country and social movements that work for economic, racial and social justice, and peace - a movement that does not scapegoat and blame those with the least power. This is what the Nazis did in Germany; let us not let them do it here.

To those who say we are violating the Nazis' first amendment rights, my response is that I think of the first amendment as meaning that the government should not violate individuals and organizations' rights to speak up, protest, associate, etc. It does not mean we, as people, should not strongly challenge hate groups. This is our responsibility.

The National Socialist Movement is a group openly dedicated to eliminating from the United States—Black people, Jewish people, Gays and Lesbians, non-European immigrants, Asian-Americans, Latinos and Native Americans and to creating a white supremacist Nazi dictatorship--see their web-site: www.NSM88.com.

In Germany, pro Nazi groups are not allowed, given their history there. Given the history of slavery and genocidal attacks on Native Americans and continued racism here in the U.S., I question whether openly white supremacist hate groups should be permitted here. In any case, we need to be openly opposed to them, while we continue our ongoing work against the war in Iraq, against all forms of racism and sexism, and for human rights, social justice and for a society based on human need, not on profit.

In addition to the protest that directly confronted the Nazis, near the Olympian, more than 100 other people rallied at Sylvester Park at Noon to rally and take a stand against racism and hate. Olympia stood up today for racial justice.

The Nazis announced they were returning to Olympia, to the Capital, this July 22nd. Let us be there in larger numbers if they show up.

Graphic art by Pat Tassonii

More Olympians, and others, arrested at Trident submarine base at Bangor, WA

PRESS RELEASE - Eighty-five people were present at the demonstration commemorating the life of Dr. Martin Luther King, Jr. and Rosa Parks at the gates of Naval Submarine Base Bangor on January 15th. Sixteen demonstrators blocked the highway entrance into the base. One demonstrator was arrested on federal property.

At 1 PM on Sunday, January 15, demonstrators walked from the Ground Zero Center for Nonviolent Action to the entrance of the Naval Submarine Base at Bangor. Ten demonstrators then took a replica of a bus in honor of Rosa Parks onto the highway, which stated, "Dare to Create a Nonviolent World." After the ten were arrested, six more demonstrators blocked the highway with a long banner with statements by Dr. King, including one stating, "When scientific power outruns moral power, we end up with guided missiles and misguided men…" During this time, one demonstrator attempted to deliver a message to the base commander and was arrested on federal property. Incoming traffic was blocked for approximately 30 minutes.

The Trident submarine base at Bangor is located twenty miles west of Seattle. It is the last active nuclear weapons depot on the West Coast and is the place of deployment for approximately 1,760 nuclear warheads. The base has been recently rebuilt for the deployment of the larger and more accurate Trident D-5 missile system.

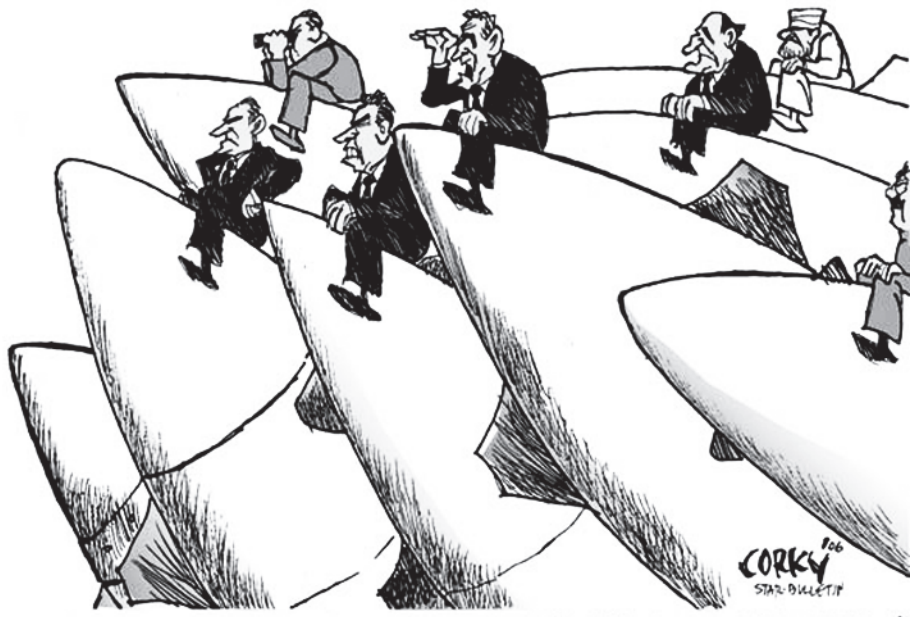
Each of the twenty-four D-5 missiles on a Trident submarine is capable of carrying eight of the larger 455 kiloton W-88 warheads (about 30 times the explosive force as the Hiroshima bomb.) Four older Trident submarines from the Bangor fleet are being refitted for the deployment of Tomahawk cruise missiles. Each of the older submarines will be able to launch 154 cruise missiles within a six minute period.

Arrested by base security: Tom Krebsbach, 55 of Brier, Washington.

Those arrested by Kitsap County Sheriffs: Joy Goldstein, 70, of Vashon; Alex Daye, 25, Katrina Olthof, 19, Jody Tiller, 39, Ray Kelleher, 53, Tim Russell, 40, and Jennifer Olson, 36, of Olympia; Larry Kerschner, 59, of Pe Ell; Roger Thorson, 60, of Carnation; Ellen Kohjima, 55, and Fr. Bill Bichsel, 77, of Tacoma; and Rev. Anne Hall, 60, David Hall, 59, Mary Hanson, 59, Dorli Rainey, 78, and Glen Milner, 54, of Seattle.

Tom Krebsbach, arrested on Navy base property, was given a letter barring him from entering Naval Submarine Base Bangor and released. In addition, Krebsbach was given a citation for trespass. If Krebsbach is prosecuted, it would be the first time a demonstrator would appear in federal court for a first offense on Navy property.

The 16 arrested by Kitsap County Sheriffs were booked and later released in Port Orchard.



"IRAN'S CONTINUING HIS NUCLEAR PROGRAM! HE'S GOT TO BE STOPPED!"

The Ground Zero Center for Nonviolent Action was founded in 1977. The center is on 3.8 acres and is next to the Trident submarine base at Bangor, Washington. The Ground Zero Center for Nonviolent Action offers the opportunity to explore the root of violence and injustice in our world and to experience the transforming power of love through nonviolent direct action. We resist all nuclear weapons, especially the Trident submarine system.

In December 2005, four Ground Zero activists were arraigned in Kitsap County Court for an August 8, 2005 demonstration in which 19 peace activists were arrested at the Trident submarine base. The Kitsap County prosecutor has charged only four of the nineteen demonstrators; all four are from Olympia, Washington. The charge is for the failure to disperse, RCW 9A.84.020, in which the failure to disperse when ordered creates a "substantial risk" of injury to persons or to property. The charge is a misdemeanor with a possible penalty of 90 days in jail and a $1,000 fine.

It appears that the prosecutors have not yet made a decision as to whether to charge all or some of the remaining fifteen, and may be waiting to see how the community responds to the trial of the first four. The trial date for the four who were charged is scheduled for April 10, 2006 at the Port Orchard District Court.

The next planned nonviolent direct action at Bangor will be in commemoration of Mother's Day in May 2006.

Ground Zero Center for Nonviolent Action

16159 Clear Creek Road NW Poulsbo, WA 98370

Website: www.gzcenter.org, E-mail-info@gzcenter.org .

Contact: Anne Hall or David Hall (206) 545-3562

Karol Milner or Glen Milner (206) 365-7865

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Cuba and Venezuela: A Bolivarian Partnership

by Cory Fischer-Hoffman & Greg Rosenthal

Two of Latin America's most respected independence figures, José Martí and Simón Bolívar, recognized nearly a century ago that their homelands would never be free of imperial domination until Latin America came together in solidarity as a united force. In the lands of these timeless figures, a unique partnership has developed between Cuba and The Bolivarian Republic of Venezuela which defies the logic of neo-liberalism. Cuba and Venezuela are demonstrating an alternative relationship based on humanism and solidarity. This 'demonstration effect' displays to a world - where all are forced into a 'race to the bottom' - that focusing on the poorest people through a needs-based partnership is not only possible, but also desirable. Their mutual-aid exchanges in educational materials, medical services, and preferential prices of oil are a living counter-example to the competitive and exploitative nature of 'free trade'.

While Martí and Bolívar advocated for regional unity in the face of colonialism in the nineteenth and first half of the twentieth century, their insights remain all the more relevant in the age of neo-liberal globalization. The former colonizers have been replaced by trans and multi-national corporations and imperial states with the ability to blow up the world many times over. In addition, seemingly untouchable economic governing bodies (i.e. International Monetary Fund, World Bank, World Trade Organization) allow state and capital to come together to decide the most effective ways to control the world, amass wealth, and terrorize the global populace.

In the lands of Martí and Bolívar

For many decades, the Cuban Revolution has played a distinct role throughout the South as an openly anti-imperialist country interested in relationships based on solidarity, while actively pushing for a more humane economic and social system. On the international scale, Cuba has provided assistance to other countries based on humanistic values instead of solely economic incentives. Although a poor island with little material resources, and highly crippled by the US-imposed Blockade, Cuba offers the world medical expertise and humanitarian support. Nationally, the Cuban Revolution has brought literacy and education to its entire population, free and quality medical assistance to all, housing to the homeless, and food to the hungry. Cuba has, when possible, actively supported countries and movements who share similar goals of social equity and economic justice.

The rise of the Bolivarian Revolutionary movement to power in 1998, through the election of Hugo Chávez, has meant real change for the poor of Venezuela and the initiation of a different kind of relationship with Cuba. Reinvigorating the visions of Martí and Bolívar—while respecting one another's differing systems and different paths toward revolution and change—Cuba and Venezuela have built a relationship based on humanism, solidarity, mutual aid, and a shared vision of a world without poverty and imperialism. The aid that Cuba has provided is most notable in the social sphere. Rich in human capital and revolutionary experience, Cuba is aiding Venezuela as it goes down its own revolutionary path, with its Bolivarian projects and Missions.

Literacy and Healthcare without Borders

The Cuban Revolution has inspired two of the Bolivarian Revolution's largest accomplishments. The socialization of education and health were an important focus for Cuba, and similarly today, education and health initiatives are at the core of the Bolivarian project.

With illiteracy affecting 1.5 million people nationally, Venezuela, with assistance from Cuba, set out to devise a literacy program modeled after the 1961 Cuban Literacy Campaign. In Cuba, students, armed with pencils and paper, traveled throughout the island teaching reading and writing. Utilizing modern technology, *Misión Robinson*, Venezuela's literacy campaign, employs a video literacy program created by Cuba. Thousands of these videos along with TV and VCR sets, printed material for the classroom, reading glasses, and aids to train Venezuelan teachers were donated by Cuba. Venezuela has adopted these methods and translated the video into different indigenous languages. This tremendous joint effort has nearly eradicated illiteracy in Venezuela.

Accessible and affordable education and healthcare are essential pieces of the Bolivarian and Cuban Revolutions. In addition to Cuba's aid in *Misión Robinson*, Cuba's support has been vital for Venezuela's *Barrio Adentro* (Inside the Neighborhood), a program that brings medical assistance to the poor. Over 20,000 Cuban doctors have participated in the program to date. At first doctors lived in people's homes; they now are working out of offices, providing free, basic and preventative health care in the poorest neighborhoods of Venezuela. They provide care for seventeen million Venezuelans, nearly two-thirds of the population, many of whom have never before received healthcare. Living within the communities they serve, doctors are on call twenty-four hours a day, seven days a week, using Cuba's modern equipment and medicine. Additionally, Cuban health specialists have joined the effort to teach about health, diet, and exercise, focusing on preventative care and healthy living.

It is not solely the medical expertise but also, their experience working within a system that prioritizes healthcare which allows the Cuban doctors to aid in the Bolivarian Revolution's first healthcare initiatives. In order to meet all of the medical needs of the population and for the project to truly become its own, Venezuela is training doctors so that *Barrio Adentro* can be fully staffed and expanded. Many Venezuelans are learning to be doctors through education Missions within Venezuela, while thousands more are receiving free education in Cuba, attending the Latin American School of Medicine in Havana. Upon their return, they will be integrated into the *Barrio Adentro* program.

HUGO CHAVEZ AND FIDEL CASTRO

Oil, Trade, and Solidarity

The integral relationship between Venezuela and Cuba has further demonstrated that the same values of humanism and solidarity can effectively be applied to trade. In this collaboration, Cuba has especially benefited economically through these unique trade agreements.

The collapse of the Soviet Union and the Eastern Block, between 1989 and 1991, and the addition of extra-territorial stipulations to the U.S. blockade threw the Cuban economy into deep crisis, resulting in the implementation of the "Special Period." This was literally an economy of desperation, survival, and scarcity. Although Cuba has officially recovered from its economic depression, increasing trade with Venezuela has been an added relief. Venezuela has become Cuba's top trading partner - providing oil, food, and construction materials at preferential prices. This assistance is essential to the maintenance of Cuba's social system, achieved by the revolution.

Defying hedonistic neo-liberal and 'free market' dogma, whereby a country uses a 'comparative advantage' to exploit its trading partners, Cuba and Venezuela have committed to oil accords by selling oil at below market value and using a system of bartering. Venezuela has agreed to sell oil at a preferential rate to Cuba, so that despite rising prices in the world market, Cuba will purchase oil below market cost. Moreover, the two nations have been bartering oil for medical services and technical services in the agricultural, tourist and sports industries, thus demonstrating a humanistic approach to trade which values health and sustainability as important "resources".

Cuba and Venezuela are constructing a relationship that transcends the logic of markets and profits as the primary elements that should define trade. In effect, the two nations assess what goods and services will be exchanged based on analysis of each other's needs and capabilities. This fosters an economic partnership that views the goods and resources of each nation as potential tools in supporting and aiding in the other's revolutionary process. The larger effect of the mutual-exchange model is the demonstration of an 'efficient' alternative to market-driven 'free-trade', offering a vision for Latin American unity and integration that is radically different from the dominant neo-liberal model.

Cuba and Venezuela are constructing a relationship that transcends the logic of markets and profits as the primary elements that should define trade.

Towards a United Latin America

In 2002, Cuba's Fidel Castro tried to capture the nature of the distinctive Cuban-Venezuelan relationship, stating: "We share a mutual awareness of the need to unite the Latin American and Caribbean nations and to struggle for a world economic order that brings more justice to all people". Revitalizing the ideals of José Martí and Simón Bolívar for a united Latin America, Cuba and Venezuela have together taken steps to eventually make this a reality.

One such example toward a cooperative integration is exhibited through *Misión Milagro* (Mission Miracle), a hemisphere-wide program dedicated to providing eye surgery to the poor, free of charge. Venezuela provides the air travel to Cuba, and Cuban doctors perform the operations. Thousands have already participated in this hemispheric program, and *Misión Milagro* is designed to assist hundreds of thousands more. With Venezuela offering the travel, and

Bolivarian *continued on page 10*

Our Time Honored Tradition Of Death

by Marco Rosaire Rossi

It may be a surprise to most Americans, but the individual whose ideas on justice and law shaped the more libertarian aspects of the American constitution was not Benjamin Franklin, James Madison, or Thomas Jefferson. The individual was not even an American or part of the American revolution. Many of the concepts outlined and explored in the Bill of Rights have their home in the mind of the quiet Italian judicial philosopher Cesare Becaria. Becaria's classic work *Of Crimes and Punishment* was considered the Enlightenment's response to the draconian judicial systems on the European monarchies. Many of the ideas and reforms that Becaria advocated for, including trial by jury of one's peers, prohibition on cruel and unusual punishment, and speedy and public trials, became (at least in theory) the foundations for the emerging American justice system.

Ironically, the reform that Becaria spent the most attention on in *Of Crimes and Punishment*, the abolishment of the death penalty, was not taken up by the founding fathers. Becaria was particularly disgusted with state sanctioned murder – which he considered to be "a war of the nation against a citizen." He thought it "absurd that the laws, which are the expression of the public will, which detest and punish murder, should themselves commit murder; and to deter citizens from killing, should ordain killing in public." In America, where many praised his work, these cries against the death penalty were ignored.

Ever since that time, with a ten year exception when the death penalty was briefly outlawed by the Supreme Court, the United States has continued with its time honored tradition of death with horrendous results. No empirical evidence has demonstrated that the death penalty decreases crime, while a growing body of work reveals that the death penalty is infested with examples of inequality and the murder of innocent people. The United States continues to be isolated from its industrial counterparts on this issue. Every other industrialized nation in the world has abolished the death penalty. The United States on the other hand, with China, Vietnam, and Iran, helps make up 97% of the people executed world wide.

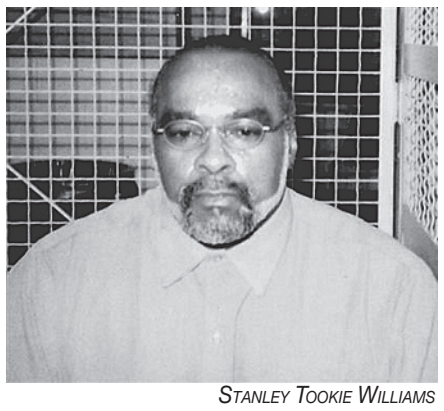
This scenario creates intense contradictions between what is valued and what is actually done, and these contradictions have inspired a growing movement of people who want to stop the "war of the nation against a citizen." Most recently, the anti-death penalty movement has been galvanized by two executions of particularly egregious character. The first is Kenneth Boyd. Boyd's case received national attention because he was the 1,000th person executed since the Supreme Court re-legalized the death penalty in 1976. Thomas Maher, Boyd's lawyer, had this to say immediately after Boyd's execution: "The execution of Kenneth Boyd has not made this a better or safer world. If this 1,000th execution is a milestone, it's a milestone we should all be ashamed of."

No empirical evidence has demonstrated that the death penalty decreases crime, while a growing body of work reveals that the death penalty is infested with examples of inequality and the murder of innocent people.

The next case is the execution of Stanley "Tookie" Williams. Williams was the founder of the Crip street gang. He was convicted of four homicides in 1981. While incarcerated, he went through a radical spiritual and political transformation. He renounced violence and dedicated his life to ending gang warfare. His efforts resulted in a peace treaty between the Crips and Bloods, and he was nominated for the nobel peace prize five times. The evidence that he was convicted on was flimsy, and a growing body of new evidence and testimony strongly pointed towards his innocence. In addition, his lawyers brought up several examples of racial stereotyping by the prosecution during the trial. Despite these issues and supports for Williams clemency from thousands of people throughout the world, Governor Arnold Schwarzenegger refused to stay his execution.

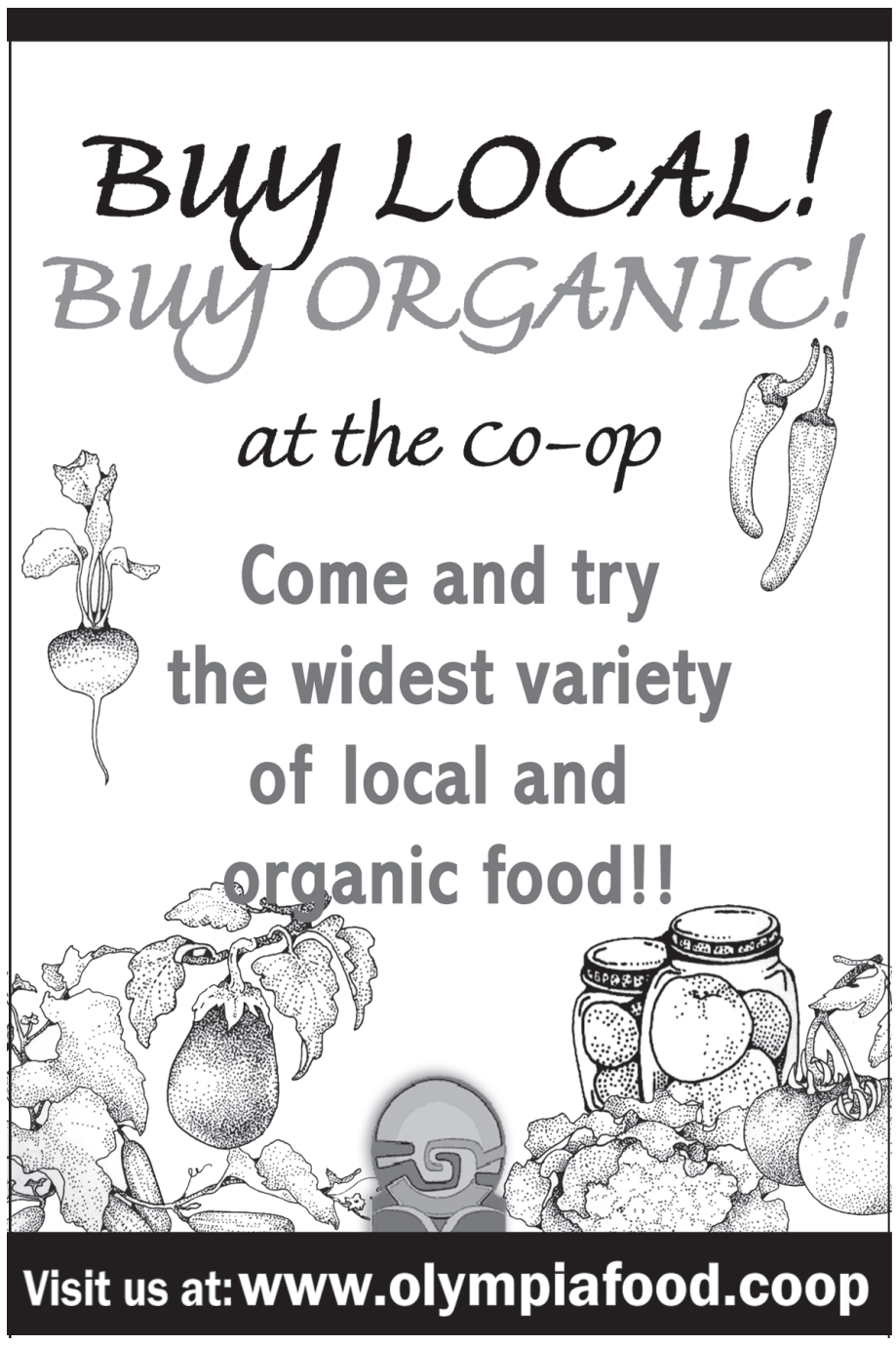
The murder of these two people, especially Stanely "Tookie" Williams, have done nothing to deter violent crimes in our society. If anything, they have increased the likelihood of violence by teaching the lesson that "might makes right."

The death penalty is cruel by its nature and it has become a symbol of the cruelty which exists throughout our entire system. American correctional facilities are a whitewash of justice. African-Americans make-up 15% of the national population, and 40% on the federal prison population. Forty percent of the people incarcerated at the federal level are there for non-violent drug offenses. Mandatory sentencing and three strike laws tie the hands of judges and encourage harsh and irrational sentences. Many prisons and jails are ill equipped to deal with growing medical needs. This has lead to epidemics of HIV/AIDS and hepatitis, and these viruses eventually make their way back outside. The constant construction of new prisons is costing this nation billions, and shattering rural and urban communities. The mixture between illogical rules and willful neglect by prison officials makes a mockery of human rights. If it was possible to apply international standards to the United States, it is likely that many of its correctional facilities would be guilty of several crimes against humanity. On top of all this is the death penalty – the peak of a horrendous mountain. It is worth noting that Cesare Becaria was not only against the death penalty, he was also suspicious of incarceration: He wrote in *Of Crimes and Punishment*: "History shows that places of asylum are the source of great revolutions, both in states and in opinions of mankind."



STANLEY TOOKIE WILLIAMS

To move forward as a society we are going to have to accept that our conventional notions of justice are wrong, and open our ears to more intelligent and compassionate voices. We must break with our time-honored tradition of death, and form a new tradition which seeks to heal the hurt of crime by restoring peace to the victim rather than punishing the criminal. If we don't, then we will be doubly doomed. In the end, every society always gets the criminals - and the government - it asks for.



Bolivarian *from page 8*

Cuba the treatment, this truly internationalist initiative is able to provide a specific medical service for the poor of the Americas.

Cuba and Venezuela have also collaborated with Brazil, Uruguay and Argentina to create the first Latin American joint venture satellite television station, *TeleSur* (Television from the South). The station is designed to be an alternative to CNN, providing viewpoints and voices from the South. *TeleSur* broadcasts international news and specializes in Latin American-made independent documentaries, relaying both a political and artistic perspective from Latin America.

Two further projects for Latin American integration are *PetroAmerica*, and the more encompassing *Alternativa Bolivariana para las Americas* (ALBA), a counter-proposal to the US-backed ALCA (Free Trade Area of the Americas).

PetroAmerica would consolidate the energy resources such as oil, natural gas, and electricity within the Caribbean, South and Central America, guaranteeing Latin America all of its energy needs. Moreover, the semi-continentalist venture would provide autonomy over natural resources for the respective nations to use for their collective benefit, effectively shutting out the ability of foreign capital to export the profits away from the native populations and into the Global North.

Similarly, although more grandiose, ALBA would integrate the economies of Latin America based on the principles and methods between Cuba and Venezuela of mutual-exchange, planning trade around the values of humanism, solidarity and self-determination and by assessing needs and capabilities. This is an overall contrast to the Social Darwinist policy of ALCA, where profits are the sole arbiter of success, as opposed to the elimination of poverty or the overall development of poor nations.

Limitations

Although Cuba and Venezuela are nurturing the visions of Martí and Bolívar, they face economic and political limitations that threaten the realization of their grand project. As Chávez contends in a 2002 interview with Marta Harnecker, "There has been a change in the legal-political structure" but, regarding "the essence of the socio-economic structure of the country, we have advanced very little." Up to this point, Venezuela has heavily relied on utilizing its petroleum reserves and revenues as a means of contributing to the unification of the Americas as well as internal social progress. However, these capabilities are not infinite. The project of integrating the Americas is vulnerable to these two phenomena: Venezuala's continued ties to corporate power, and the vulnerability of the world oil market.

As for Cuba—remaining isolated in the Caribbean—their integration into a Latin American-centered economy cannot be achieved with Venezuela alone. The US-imposed blockade has asphyxiated the Cuban economy and hence, its ability to initiate programs that reach beyond its own survival. As the United States moves forward with the FTAA, a proposed free-trade bloc that incorporates every country of the hemisphere except Cuba, the marginalization of Cuba expands. Cuba's future largely depends on a change in the current balance of power. A united, anti-imperialist Latin America could bring about this transformation.

Since the implementation of the North American Free Trade Agreement (NAFTA) and the pending Central American Free Trade Agreement (CAFTA), a united counter-hegemonic force of the kind Cuba and Venezuela seek is all the more difficult. At this point, much of Cuba and Venezuela's hope has relied on Leftist leaders being swept into power by popular movements in Latin America. Unfortunately, Lula (Brazil), Kirchner (Venezuela), and Vasquez (Uruguay) have not fulfilled many of their electoral promises. While invoking populist and often times anti-imperialist language, many of the claimed 'leftist' leaders have capitulated to the center, either by their own politics or by the pressures of foreign capital and debt. Although Brazil, Argentina, and Uruguay have contributed to *TeleSur*, promoting a shift from US domination of the media, their collaboration only goes as far as mounting a united counter-power to Northern hegemony. In many cases, they play by the rules of neo-liberalism, in the hopes that a United South America could out-compete the US and beat them at their own game.

Despite concessions and limitations, Cuba and Venezuela have embraced other nations willing to challenge the hyper-power to the North in hopes that the strength of their unity can encourage their neighbors to move in a more progressive direction.

Looking Forward

With a strategy based in the election of leftist leaders, the election of Evo Morales in Bolivia holds great promise towards a united anti-imperialist Latin America. Morales, an indigenous socialist, assumed the position of presidency in January of this year. He has spoken to the necessity of the nationalization of natural resources, redistribution of wealth, collaboration with Venezuela and Cuba, and has openly condemned U.S. imperialism.

Directly following Morales' election, Evo visited Cuba and Venezuela, signing cooperative agreements based on solidarity, humanism, and the advancement of Latin American integration. Evo and Fidel signed a bilateral agreement in which Cuba will fully equip two eye care centers, one in La Paz and the other in Cochabamba, which will provide free eye care to Bolivians. Additionally, Fidel extended 5,000 scholarships for the training of Bolivian doctors and specialists. With the help of Cuba and Venezuela, a program to eradicate illiteracy will begin in July, 2006. Evo and Chávez have agreed on a process in which Venezuela will help with Bolivia's Constitutional Assembly. Chávez has also promised to provide Evo's government with a $30 million donation for social projects. Furthermore, Venezuela will supply all of Bolivia's diesel fuel needs in direct exchange for Bolivia's agricultural products.

Cuba and Venezuela's 'demonstration effect' of mutual exchange, rooted in humanism and solidarity, is breathing life into ALBA. Now, as Bolivia joins their ranks there is greater possibility for the vision of Martí and Bolívar. Evo Morales shares this vision, as he has stated, "Together, united, we are going to change history, not only in Bolivia but in all of Latin America and free ourselves from US imperialism."

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Commentary

Arrest Bush!

by Drew Hendricks

A lot of criticism has been committed to print since it was revealed that President Bush authorized warrantless wiretaps on United States citizens. Many Senators and legal experts have taken issue with the President's explanation that the targets of these warrantless wiretaps are terror suspects speaking with persons outside the United States. These Senators and experts point out that the Foreign Intelligence Surveillance Court was established for just such a purpose, and has only denied a handful of requests in the two and a half decades of its existence. But their shock and anger is misplaced, and must be a symptom of historical amnesia. This kind of abuse happens every time we go to war.

For people familiar with history, the President's announcement that he sidestepped the Foreign Intelligence Surveillance Court can mean only one thing: his claim that the targets were only terror suspects is another lie.

For people familiar with history, the President's announcement that he sidestepped the Foreign Intelligence Surveillance Court can mean only one thing: his claim that the targets were only terror suspects is another lie.

The true targets of this spying must be the political enemies of a grasping, imperial administration. How else to explain the fact that the FBI's domestic anti-terror squads in early December rounded up "eco-terror" suspects whose crimes include no violence against persons, no murders, no manslaughter, no blackmail, no airplane hijackings? In fact, a majority of the man-hours spent by the FBI on domestic terrorism are focused on young people whose tactics over the last decade have cost industry less than 1% of the monies spent on the Iraq occupation in 2005 alone. One of those arrested, William C Rodgers, was found hanged to death in his cell just days before Christmas. Who can say what his calculus might have been, whether his knowledge of Guantanamo bay's 'Camp Delta' and the fate of fellow US Citizen Jose Padilla convinced him to end his life, rather than risk the 'Just Us' system of our country under Bush?

Meanwhile, the Department of "Defense" (which was known as the Department of War throughout the history of the United States until its imperial rise from the ashes of World War Two) has admitted that it has been spying on - surprise - domestic peace groups whose propensity for violence is nonexistent.

The CIA has to hide 12 of its former Italian operatives, whose arrest warrants in Italy for the rendition of persons from that country violated the established extradition treaty with Italy and threaten to impede ordinary law enforcement in non-terror situations. Secret US prisons and rumors of secret US prisons haunt Europe, and planes carrying secret US prisoners are spotted around the world, yet the President merely asserts that we "do not torture." So why avoid accountability?

The reasons we restrict such sweeping powers is not obscure. American history is full of examples of legitimate power extended into political and racist abuses of American citizens. John Edgar Hoover was the most powerful gay man in United States history, who obsessively collected political and personal dirt on those whose race or politics he hated for more than 5 decades, including the covert and illegal wiretapping and bugging of Dr. Martin Luther King, Jr. Hoover's death, and the theft of COINTELPRO documents from a small FBI field office in Media Pennsylvania, collapsed the house of cards that supported Hoover's terror. That collapse led directly to the creation of the Foreign Intelligence Surveillance Court, and other reform laws which the President and his henchmen now ignore.

Many have asked for the impeachment of the President, in response to his admission of felony wiretapping. I agree that we must impeach the President, but first we need a perp walk. He has admitted his guilt, so there is no question of guilt to be decided at trial, which is what an impeachment is. The President has publicly claimed powers he clearly does not have.

There is no question whether anyone has the authority to issue warrantless orders for wiretaps on anyone in the United States. Even illegal aliens have the right to be secure in their persons and possessions against illegal searches and seizures – that is why the Foreign Intelligence Surveillance Court existed in the first place. It was created to cover instances where known KGB agents were spying in the United States. It still required a warrant, and it still did so effectively. We must return to the rule of law, we have seen what we get under the rule of an Emperor. Arrest Bush!

SOUTH SOUND
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Green Pages is a forum for individuals and organizations concerned about the integrity of our environment and the quality of life in our community.

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Announcements (& letters) cont. from page 2

Mayan Women Weavers Co-op from Chiapas, Mexico
Northwest Fair Trade Spring Tour
March 18-27, 2006

The Northwest is proud to receive the visit of two representatives of **Jolom Mayaetik**: Mayan Women Weavers Cooperative based in San Cristobal de las Casas, Chiapas, Mexico.

Jolom Mayaetik was formed in 1996 by 250 indigenous women who organized themselves to gain a better price for their woven work. The collective and autonomous run co-op provides education, leadership development and training opportunities for young indigenous women, giving them the tools they need to confront profound social and economic injustices. Indigenous women in Chiapas suffer from a severe lack of access to primary education and job training. Traditional back-strap loom weaving is often the only profitable skill that Chiapaneca women learn.

Come in support of fair trade, hear inspirational stories and purchase exquisite cooperative made goods from bracelets to placemats, from huipils (traditional blouses) to elaborate table-runners.

Co-op representatives will also discuss:

The impact the fair trade tours have on Mexican indigenous communities

How the co-op has been instrumental in promoting the leadership of women, especially young indigenous women. How to promote a more equitable and sustainable international fair trade model:

Lucilene Lira 360.259-1879 (cell), E-mail: lucilira@aol.com
Kara Deyhle 831.455-5493 (cell), E-mail: kdeyhle@gmail.com

EGYHOP Needs Winter Provisions

Dear Beloved Community,

For many of us, Winter is a time of fellowship. It a time to recognize major holidays, a time to remember family, and a time for celebrate the new year and start new beginnings. However, Winter is also a time of hardship and isolation for others. Each Winter, Olympia's homeless and street populations struggle to meet their basic needs for food, sobriety, warmth, and community. For some, getting through Winter is literally a matter of life or death.

The Emma Goldman Youth and Homeless Outreach Project (EGYHOP) has dedicated itself to relieving these burdens on Olympia's most downtrodden by providing direct resources to populations in need. Every night, EGYHOP volunteers give out blankets, clothing, food, camping equipment, and hygiene and medical supplies. We serve all types of people, and are sometimes the only option left for those who have been denied access to other services based on mental health issues, addictions, or criminality.

The problems facing Olympia's homeless and street populations are immense, and we cannot do it alone. That is why EGYHOP is taking this time to ask community organizations, churches, and individuals to give generously to our organization. We appreciate monetary donations, but our true value is in what we can immediately offer to others. Blankets, sleeping bags, backpacks, camping gear, and warm clothing – especially socks - are the most important contributions.

Poverty is a blight on our community as a whole, and it is all our responsibility to do our part to end it. Taking that responsibility involves searching out new and creative ways to demonstrate compassion and love, and acting upon those ways in a manner that is meaningful to others.

To make a contribution, please contact Andrea at the Bread and Roses Advocacy Center, (360) 754-4588, or visit our drop-off box in the upstairs lobby of the Capitol Theater. Monetary donations can be made by sending a check to "Done and Done", 1959 Union Ave. SE 98501. EGYHOP is a project of the Done and Done 501(c)3 non-profit. Non-profit ID # 20-3433042

Democracy Now! on TCTV Almost Paid Through 2007!

Hey folks,

Here's a "thank you" and update re: Democracy Now! and the related TCTV/MII efforts.

Once again, the grassroots financial contributions from our community have come through by continuing to support the 2006 season of Democracy Now!'s airing on TCTV, Thurston Community TV, channel 22. Many people see the immense value to all of us, locally and globally, of making Democracy Now! even more available by bringing it to more than 55,000 local cable-subscribing residences. This is precisely what occurs through this collaboration between our local Media Island International, TCTV, and Free Speech TV (which broadcasts it on DISH Network TV, which brings it to the local TV station.)

For our greater community, I want to thank the following people from whom we've received financial contributions this Fall in support of this valuable project:

Candy & Ron Eggleton, Selma Shill, Margery Sayre, Jolene Unsoeld, Carole Dickerson, Jeannie Mykland, Lyn Hertz, Bernard Vogt, Janet Swanson, Charlie Stephens & Becky Liebman, Bob Jacobs, Cheryl Crist, JE Hollar, Stanley Stahl, Terry Zander, Shari Goulet, and Sandy Mayes.

We want to ask the community to consider the following: We have NEARLY raised enough money during this fundraising effort to support the 2007 season as well – only $140 to go and we're paid up through 2007. Since there were numerous community members who expressed interest in supporting this project this year who have not yet sent your tax deductible contributions to us, we want you to know that we are still welcoming them. We say that because IF we secured that complete amount to cover the 2007 season as well with this effort, we could take a year off from this fundraising effort, which is not a great deal of effort, but it is significant.

This project is wonderfully sucessful. It seems fine to let the community decide the scope of this current fundraising, and to know, however necessary, that the collaboration of all involved will continue as needed for next year.

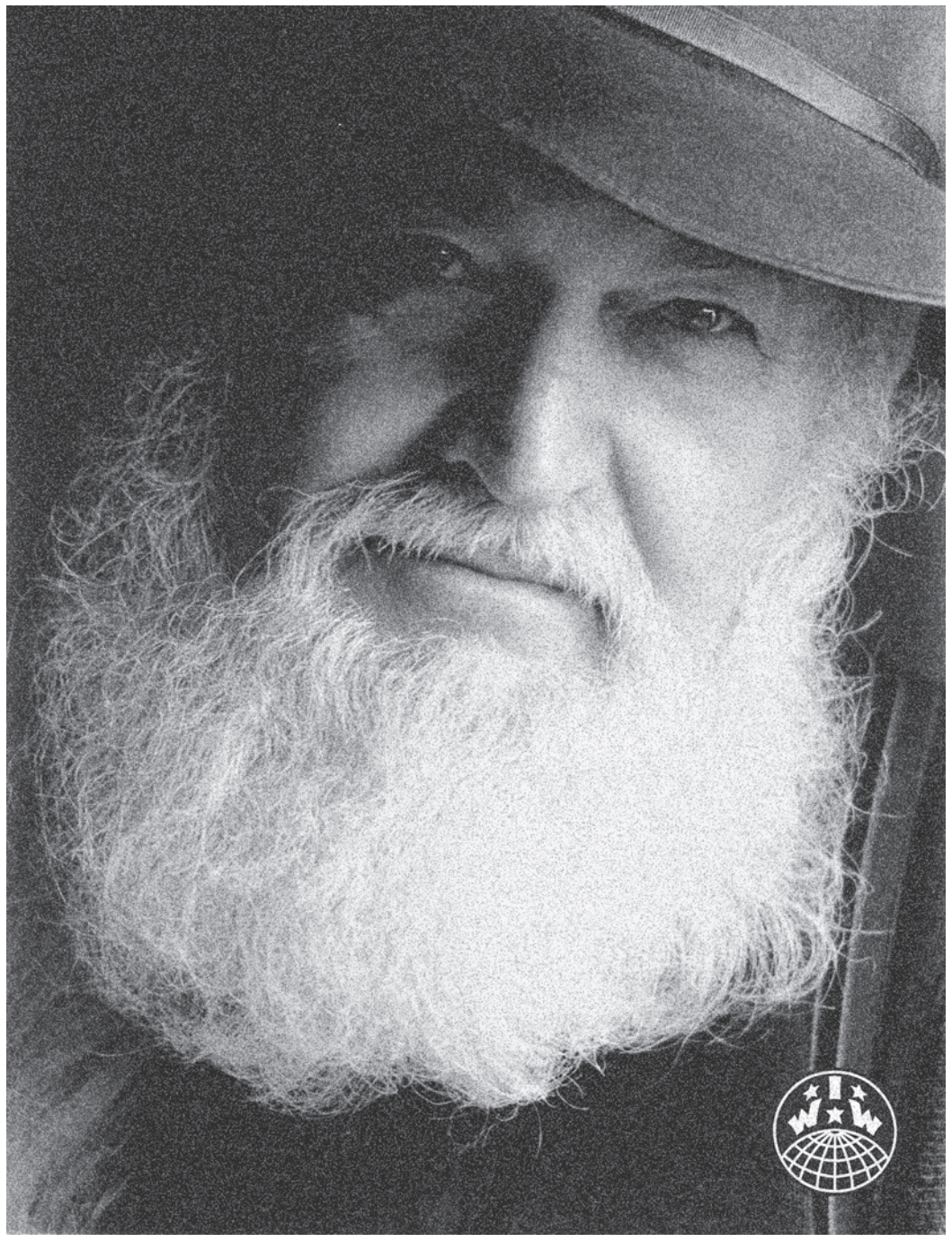
Also, PLEASE REMEMBER that most people in our community (your friends, neighbors, colleagues, etc) would welcome learning (truly for the first time!!) that Democracy Now!, an international, independent, grassroots News source, airs in Olympia four (4) times each day on weekdays:

5:00 AM on TCTV - Channel 22 (only)
9:00 AM on KAOS radio - 89.3 FM
12:00 noon on FRO - Free Radio Olympia - 98.5 FM
4:00 PM on TCTV - Channel 22 (only)
... and always at www.democracynow.org

In service,
Sandia Slaby
Media Island/TCTV/DN! Liason

Volume 16, No. 10 February 2006 FREE

WORKS IN PROGRESS



We got to start looking out for each other a whole lot better than we have been.

Utah Phillips

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